

## Raghuvansha Canto XVIII.

### Notes and Translation.

1. नैषधस्य—निषधानां पतिः नैषधः. The word ought to be नैषध्य, according to कुरुनादिभ्यण्यः *Pa.* IV, i, 172 which says that the affix ष्य comes after the word कुरु and a word beginning with न when these words denote a country, being the name of a क्षत्रिय tribe, and therefore नैषध in the present case must be viewed as a poetic license, or the affix अण् may be शैबिके अण् (see *Pa.* IV, ii, 92); नैषध then is the ruler of the hill tract supposed to be situated to the east and south of Meru, or according to modern geography on the Himalayan plateau. अर्थ-पतेः—*lit.* of the lord of wealth, see I, 59, or it may be a proper noun. निविद्धशत्रुः—निविद्धाः (defeated, warded off) शत्रवः येन सः. निषधात् नगेन्द्रात्—see note on नैषधस्य *supra*. नगेन्द्र = for the word इन्द्र as the last member of a compound conveys the sense of 'best, pre-eminent.'

*Trans:*—He, who had warded off his enemies, begot on the daughter of the Naishadha king, a son who was in no way inferior in strength to Nishadha the prince of Mountains, and whom people called Nishadha.

2. उरुवीर्येण—उरुः वीर्यं यस्य तेन. कल्पिष्यमाणेन—*pre. p.* of कृप् 1st *Atma.* 'to be suitable', 'to tend to'; in this sense the verb governs the *dative* (see V, 13, *Shā.* VI, 26; *Me.* 59) hence, प्रजायै—For the (welfare of the) subjects. यूना—*instru.* sing. of the *irreg.* युवन्. व्योगात्—*lit.* on account of the joining, coming together; in this sense it is usually the last member of a compound, see XVII, 78. जीवलोकः—the animal world. सख्येन सम्पत्तिकलोन्मुखेन—see X, 59.

*Trans:*—The father was highly gratified with the youth who had great valour, and who was (in every way) suited to (take care of) his subjects; as the animal world is satisfied with the corn ready for its full development in consequence of timely showers.

3. शब्दादि सुखं—pleasures of the senses. निर्विद्य—see IV, 51; VI, 50; XIII, 60; XIV, 80. चिराय—see XIV, 59. प्रतिशब्दः—राजशक्तौ शब्दश्च राजशब्दः; प्रतिष्ठापितः राजशब्दः यस्यै सः on whom the word राज was conferred permanently. कुमुदावदातैः—कुमुद इव अवदातानि (white, pure 'अवदातः सिते गौरै' *Amar.*) तैः agrees with कर्मभिः अर्जिता—see VII, 63; XI, 69.

*Trans:*—Having enjoyed the pleasures consisting of [derivable from] sound and others the son of Kumudvati conferred [permanently] the title of 'king' on his son Nishadha and then ascended to Heaven gained by his own deeds which were pure like white lotuses.

4. कुशेशयाक्षः—कुशे शेते इति कुशेशयं an aluk comp. see VI, 18. ते इव अक्षिणि यस्य सः; the word अक्षिन् becomes अक्ष at the end of a compound by क्वप्पूर्वभूः पथामानक्षे V, iv, 74. सागरधीरचेताः—सागरः इव धीर (steady) चेताः यस्य सः (see III, 59), compare the English idiom 'as calm and tranquil as the sea.' एकातपत्रा—see II, 47. एकवीरः—see VII, 56 and note on एकनराधिपः in IX, 24. पुराभुजः—पुरस्य अर्गलानि in ancient days towns were fortified with ramparts and massive gates secured from inside by means of strong heavy bars of wood or iron called अर्गळ or परिघ cf. परिवर्षाद्युदाहुः *Shā.* and गुरुपरिषकपाटसंबृता *Buddha* I, 82. बुभोज—see XII, 18; 15, 1.

*Trans:*—The grand-son of Kusha,—who had eyes resembling lotuses, whose mind was tranquil like the sea, who was the first among warriors, whose arms were long like the cross-bars across city-gates—protected the sea-girt earth having only one white umbrella over it.

5. अनलौजाः—see note on नगरप्रकरौजसः IX, 2. नलिनाभवकः—नलिनस्य आभा इव आभा यस्य तत् नलिनाभः; नलिनाभं वक्त्रं मुखं यस्य सः. नदुलानि—beds of reed-grass. 'नदप्रायो नदकीयोऽनदुलानि नदुलक्ष' *Haima*. The affix इलच् is appended to नद and द्वाद in four senses viz.:—(1) that is in this; (2) completed by him; (3) his dwelling-place; (4) naming a place after whatever is found near it. Here the first sense is indicated by *Pd.* IV, ii, 88. बलानि = armies, see IV, 26, & 46 for the different classes of fighting men forming a Bala.

*Trans:*—After his demise his son whose name was Nala, and who was as radiant as fire came into possession of the family-fortune (dominion): this [ruler] endowed with the beauty of the lotus, crushed the armies of his enemies just as an elephant crushes beds of reeds.

6. नभश्चरैः—नभसि चरन्ति ते. The Gandharvas (singers and musicians of heaven), see V, 53. They possess the power of roaming in the air, and are supposed to have the faces of horses and bodies of men, like the Greek centaurs reversed inasmuch as the latter had the heads of men and the body of animals; गीतयज्ञाः—गीतं यज्ञस् यस्य सः one whose praise had been sung; the idea of singing praises, of showering flowers etc. by celestial beings or of celestial damsels watching the glorious deeds of men is a very common one among Sanskrit poets. नभस्तनुं—नभसः तलं, तदिव इयामा तनुः यस्य सः, तं. The idea of having a dark-blue complexion is really extravagant; but since Vishnu is represented in Hindu mythology as having that complexion it has come to be prized. नभोमासं—see XVII, 41—the month of Shrāvāṇa which corresponds generally to the latter half of July and the first half of August. This period of the year is on the whole looked upon with great expectation as well as with great satisfaction.

*Trans:*—That king whose fame had been proclaimed by the

wanderers of the airy regions gained a son whose body had a dark-blue colour like that of the sky, who was known by the appellation Nabhas and who was dear to his subjects like the month of Shrāvāṇa.

7. तस्मै—refers to the prince Nabhas; some copies read तस्मिन् in place of the *dative*. विसृज्य—see XIII, 67. उत्तरकोसलानां—see III, 5; IX, 1. धर्मोत्तरः—see XIII, 7. तत्प्रभवे—These two words can be interpreted in two ways—1st by taking तत् = therefore, or तत् = that, and agreeing with प्रभुत्वं; and प्रभवे = 'to the valiant, mighty, powerful'. अजर्यम् न जीर्यति इति अजर्यम् *lit.* 'not decaying'; 'ever-lasting'. This word is irregularly formed from the root ज् by the addition of the suffix यत् with the force of the agent and the negative particle अ when qualifying the word 'सङ्गतम् i. e. friendship, either expressed, or understood as in the text. अदेहबन्धाय—देहस्य बन्धः देहबन्धः 'bondage, confinement to this world'; opposed to मुक्तिः see XIII, 58; *Bha. Gā.* XVIII, 30.

*Trans:*—That rigidly correct-behaving one relinquished the dominion of the Uttara Kosalas to the care of that vigorous son of his, and formed a firm friendship with beasts which is recommended by old age so that the tie of this corporal body may not cling again [ to him ].

8. पुण्डरीक—The guardian elephant of the S. E. quarter. अजयः—जेतुं अजयः जयः. By the sūtra *Pā.* VI, 1, 81 quoted by *comment.*, there is the substitution of अच् for ए only when the sense is that of "to be possible to do." Mark the difference between जेयः 'one who *must* or *deserves* to be conquered' and जयः 'one who is capable of being conquered.' पुण्डरीकाक्षं—पुण्डरीके इव अक्षिणी यस्य तं—to Vishnu 'देव्यारिः पुण्डरीकाक्षो गोविन्दो गरुडध्वजः' *Amara*. Laxmi, the goddess of wealth, who had been gained at the churning of the ocean, is the wife of Vishnu and is figuratively spoken of as waiting upon a sovereign in affluent circumstances. Moreover, she is represented as very unsteady and fickle; see IV, 5; and *Mu.* I.

*Trans:*—By him (Nabhas) was got a son named Pundarika who was invincible to kings like the elephant Pundarika to other elephants. When [his] father had gone to his final rest, the goddess of wealth taking a white lotus in her hand, went over to this Pundarika just as she would to the lotus-eyed one (i. e. Vishnu).

9. क्षेमधन्वानं—क्षेमधन्वन् name of the son of Pundarika. When the compound with धनुस् as the last member of a Bahuvrīhi is a proper noun then by 'वा संज्ञायाम्' *Pā.* V, iv, 133 we may have क्षेमधन्वन् or क्षेमधनुः. This however is not allowed in अमोघधन्वा as it is not a name. उपपन्नं—see VI, 4. लम्भयित्वा—'putting in possession', 'causing to take'.

*Trans:*—That king (Pundarika) whose bow was never ineffectual made his son Kshemadhanvā, who was [fully] endowed with forgiveness and was ever on the alert about the welfare of the subjects,

accept the [sovereignty of the] earth; and being himself capable of great endurance commenced the practice of asceticism after retiring into the forest.

10. **अनीकिनीनां**—see IV, 53—अनीकं रणोऽस्ति प्रयोजनत्वेन यस्वा इति इति: by *Pā.* V, ii, 115. 'अनीकिनी स्त्रियां सेनामात्रसेनाविशेषयोः' *Medh.* The सेनाविशेष is a particular formation of the army just like the English 'division', 'corps,' etc. An अनीकिनी is said to consist of three *chamās* or 10935 foot-soldiers; 6561 cavalry; 2187 elephants and 2187 war-chariots. Here however, the generic term 'army' will suffice. **अग्रयात्री**—see *Shā.* VII, 26 and *Ra.* V, 3, 62. **देवप्रतिमः**—see note on कृशानुप्रतिमात् II, 49. **अनीकसार्ग**—अनीकं च तत् पदं च तत् अवसानं (end, 'last term') यस्य तत् पतादृशं नाम. **देवादि**—देवं आदी यस्य तत् also refers to नाम. For this kind of formation compare हिरण्यपूर्वं कशिपुं *Mā.* I. त्रिदिवे—see III, 6 and VIII, 59.

*Trans:*—Of him also was born a son who was like a god, who stood always in front of his armies in the battle-field, and whose name having the word देव as the first part and अनीक as the last one was celebrated even in Heaven.

11. **समाराधनतत्परेण**—see II, 5. **पुत्री**—see I, 91 and X, 76. **आत्मजवत्सलेन**—see II, 69; X, 85. **पितृमान्**—see XVIII, 2.

*Trans:*—Even just as the father became a person gifted with a good son on account of that son (*Devānīka*) who was wholly devoted in adoring him; so that son too was one who had an excellent father on account of that father who had great affection for the son.

12. **तयोः पूर्वः**—The first of the two viz. क्षेमधन्वा. **आत्मोद्भवे**—आत्मनि उद्भवः यस्य तस्मिन् on him whose birth was from himself i. e. the son. **वर्णचतुष्टयस्य**—see V, 19 and X, 22. **धुरं**—see I, 35, III, 55 and several other places; also *Mū.* I, 14; VI, 5. In fact the comparison of 'the responsibility of managing a kingdom' to the yoke of a cart is very frequent in Skt. literature. **यज्ञा**—see VI, 46. **यजमानलोकम्**—The locality where there are regular and punctual sacrifices.

*Trans:*—The first among the two—who was the sole repository of virtues, and a sacrificer, placed the long-borne yoke of [the ruling of] the four castes on his son who was like him and was himself a sacrificer went to the region where there are regular sacrifices.

13. **वशी**—see VIII, 90; XI, 51; XVII, 4. **वशंवदत्वात्**—see *commen.* V, 53 for the retention of the nasal; and *Nās.* I, 33. **स्वेषां**—of his own. **विविधान्**—see VII, 48. **गृहीतुं ईडे**—is able to seize. The verb ईश् 2nd *Atma.* 'to rule' is used with an *infi.* or with *loca.* of an abstract noun in the sense of 'to be able', 'can', see XIV, 38; *Ki.* VI, 34 or *Uta.* VII, 4.

*Trans:*—His son who was a self-restrainer was as much the below-

ed even of his enemies as he was of his own people on account of his agreeable speech; for, sweetness of voice when made use of is capable of attracting [*i.e.*, securing] the deer though once scared away.

14. **अहीनगुः**—name of the son of Dewānika spoken of in the preceding stanza. **अहीनबाहुद्रविणः**—न हीनं अहीनं; बाह्योः द्रविणं ( पराक्रमः see *commen.* ) बाहुद्रविणं; अहीनं बाहुद्रविणं यस्य सः or अहीनां सर्पाणां इनः ( श्लेषः ) तस्यैव बाहुद्रविणं यस्य सः agrees with अहीनगुः. **अनर्थैः व्यसनैः**—'Bad habits creating disasters', 'vices leading to troubles'. **हीनमुखत्वात्**—हीनानां ( of the low-bred ) संसर्गः; तस्मिन् पराबुद्धः ( see XVII, 49 ); तस्य भावः तस्मात्.

*Trans*:—He whose name was Ahinagu, who possessed no small amount of physical strength of arms, who though young was free from all vices leading to troubles owing to his having set his face against the contact of the low-bred, ruled the whole world.

15. **गुरोः अनन्तरम्**—after the father; see III, 34. **अन्तरज्ञः**—अन्तरं जानातीति one who knows the innermost feelings. **आद्यः पुमान्**—the first man, see *commen.* **चतुर्भिः उपक्रमैः** by the four expedients साम, दाम, भेद, दण्ड. Mark the difference in the sense of उपक्रम here and in XII, 42. **चतुर्विंशः**—ruler in the four quarters *i. e.* in the area encompassed by the four quarters; hence a universal monarch. The compound दिगीश may be looked upon as a व्यधिकरणबहुव्रीहि by सप्तमीविशेषणे बहुव्रीहौ *Pā.* II, ii, 35 and may be dissolved as दिक्षु ईशः.

*Trans*:—After the [death of the] father that one who was endowed with the power of gauging the minds of the people, who had come on the earth like the first Man (*i. e.* Vishnu ) became the clever ruler of the [regions within the] four directions by the use of the unfailing four expedients.

16. **परलोकयात्रां**—परश्चासी लोकश्च परलोकः, परलोकं यात्रा ( journey see *Mā. Vir.* VI, 1; *Nai* I, 6 and *cf.* XVII; 56), तां. **अरीणां जेतारि तस्मिन्**—*loc. ab.*; refers to अहीनगुः. **तदीयं तनयं पारियात्रम्**—His son Pāriyātra. **उच्चैः शिरस्त्वात्**—in consequence of carrying the heads high *i. e.* in consequence of having lofty peaks. Figuratively the poet says this prince परिव्रजत overcame the proud Mt. Parijāta. **जितपारियात्रं**—see *commen.* for compound. One cannot precisely say what range of mountains is meant; on the authority of Anapdrām Booroob Mr. Nandargikar identifies the mountain पारियात्र with the Shaivālika range of hills "which run parallel to the Himālaya and guard the Gangetic Doab on the N. E." **लक्ष्मीः सिधे**—the goddess of wealth 'devoted herself to', 'waited upon', etc. see XVII, 49. **किल**—see *commen.* on III, 39 and notes VI, 38.

*Trans*:—When the vanquisher of his enemies ( Ahinagu ) had gone on the journey to the next world, it is mentioned that the Goddess of prosperity began to serve his son Pāriyātra who had brought under subjection the mountainous region of Pāriyātra which had high peaks.

17. उदारशीलः—उदारं ( high, noble; see V, 12; VIII, 91 ) शीलं ( disposition ) यस्य सः. शीलः—The long शी is a mis-print; it ought to be शिलः—the name of the son of Pāriyātra. शिलावक्षः—शिलायाः पट्टं ( the slab of a stone, see *Shā.* p. 89 )—शिलापट्टं इव विशालं वक्षः यस्य सः. जितारिपक्षः—जितः अरिणां पक्षः ( पक्षः = party, side; e.g. रिपुपक्षे बद्धपक्षपातः क्षपणकः *Mu. I.* ) शिलीमुखैः—see VII, 49. शालीनताम्—condition of modesty. शालाप्रवेशमर्हति इति शालीनः ( according to *Pā.* V, ii, 20 quoted by *commen.* ) one deserving to remain in 'a hall' and not be exposed to public gaze is the characteristic of modesty); शालीनस्य भावः शालीनता. ईड्यमान—praised; see V, 34.

*Trans:*—He had a son—possessing a generous disposition, and having a broad chest like a slab of stone—named शिलः; although he had vanquished divisions of the enemies' armies by his arrows still he was abashed when he heard himself praised.

18. आत्मसंपन्न—see *commen.* आत्मना संपन्नः 'endowed with wisdom', 'conversant with everything'; some read आत्मसम्भवं ( in place of आत्मसंपन्नं ) which means 'his son'. This appears preferable. अनिन्दितारामा—'having a faultless disposition' note the different senses of the word 'आत्मा'. युवानं—the youth शिल. There does not seem any sense or force in the युवानं 'युवराजं एव कृत्वा'. It would be decidedly better to read it कृत्वाऽयुवानं, etc; which imparts the right antithetical force and brings out the meaning of एव thus—अयुवानं एव युवराजं कृत्वा—making a crown-prince even of him who was not yet quite a youth. युवराजम्—see III, 35. ( agrees with वृत्तं = आनरणं 'existence' ); उपरुद्धवृत्तम् उपरुद्धं ( obstructed, 'impeded', 'hampered ) वृत्तम् ( 'course', 'line of conduct,' etc. ) यस्य तत्. सुखोपरोधि—सुखं उपरुद्धते अनेन इति. *Chāritra.* reads अपरुद्ध in place of उपरुद्ध and has the explanation अस्वतन्त्रचेष्टितं adding "परेष्वाक्षितिकाद्यो यः कर्माप्यारभते स्वयं । सोऽपरुद्ध इति ख्याती राजा न सुखभाक् भवेत्".

*Trans:*—He, whose conduct was unblemished having installed his young talented son as crown-prince, [ himself ] enjoyed pleasures; for, the career of kings has its course interrupted and is unsuited to enjoyment.

19. रागबन्धिनः—रागं प्रीतिं बध्नन्ति ते 'those that create fondness or passion.' अबिभृत्सं—compare with this stanzas 32 and 35 from *Vairāgya Shataka.* भोग्यम्—enjoyable for the *Vilāsinis* i. e. sportive women; see *commen.* The word भोग्यम् is formed from the root भुञ् 'to enjoy' by *Pā.* VII, iii, 52 by which the final च् or ज् of a root is substituted by the corresponding guttural before an affix having an indicatory च् and before प्यत्. अरतिक्षमा—'not capable of enjoying.' जरा जहार—compare 'जरा देहं मृत्युर्हरति जीवितमिदं' *Vai.* st. 97.

*Trans:*—Decrepitude though incapable of enjoyment and hence needlessly jealous, took away him who was not at all satisfied in regard to pleasures which excited passions, and who was yet in a condition fit for the enjoyment by (*lit.* of ) amorous women.

20. उद्गंधेयः—उद्गतं (famous, well-known) नामधेयं (नाम एव नामधेयं see I, 45; X, 67) यस्य सः. अयथाथोद्गतं—अयथायं यथा तथा उद्गतं deep, beyond proper limits; hence, 'remarkably deep.' पद्मजनामकल्पः—see *commen.* पद्मजनाम—*lit.* one who has a lotus in his naval. Under the Vārtika of the Sūtra 'अक्षयन्ववपूर्वास्तामलोद्गः' *Pā.* V, iv, 75 we have the formation of this word by which the affix अच् is added to नामि. A lotus is supposed to spring out from the naval of Vishnu and Brahmā is supposed to be seated on it. पद्मजनामस्य ईषत्सदृशः for the addition of कल्प in the sense of 'a little,' 'slightly,' 'almost like,' see V, 36 and XV, 101. नृपमण्डलस्य नामिः—see IX, 15.

*Trans.*—To him was born a son celebrated by the name Unnābha the space of whose naval was very deep, and who appearing almost like Vishnu became the supreme ruler of the whole circle of kings.

21. ततः परम्—see IX, 5; and XVII, 40. वज्रधरप्रभावः—वज्रं धरतीति वज्रधरः 'the holder of the Vajra—the thunder-bolt, the special weapon of Indra—said to have been formed out of the bones of the sage Dadhichi. (A Vajra now-a-days, is a kind of iron-glove whose knuckles are studded with sharp crescent-shaped blades something like those of the surgical scarrator) वज्रधरस्य प्रभावः इव प्रभावः यस्य सः see note on हरिप्रभावः IX, 57. संयति—in battle; see VIII, 39. वज्रघोषः—वज्रस्य इव घोषः one whose voice is like the sound of the thunder-bolt. वज्राभूषणायाः—The earth has been frequently described as adorned with heaps of precious stones; she has been aptly spoken of as रत्नयुः 'yielding jewels' see I, 65; VIII, 28. किल—see st. 16 *supra*.

*Trans.*—It is mentioned that his son Vajranābha—whose valour was like that of the thunder-bolt-bearer, and who in battle had a voice deep like that of the thunder-bolt, became the lord of the earth which was adorned with mines of precious stones.

22. द्यां गते—The verb गन् governs the *accus.* सुकृतोपलब्धां—सुकृत=good deed; but it is used in the sense of 'meritorious action'. सम्भव—see III, 21. शङ्खुण—name of the son of वज्रनाम. अर्णवान्ता—अर्णवः (the sea; see I, 16) अन्तः (boundry) दस्याः सा. उत्खातशत्रुम्—उत्खाताः (*lit.* uprooted, dethroned; see IV, 33, 36 and cf. समुखाता नन्दाः) शत्रवः येन सः. वसुधा—see VIII, 1. उपतस्थे—see IV, 6 and X, 63. रत्नोपहारैः—see *commen.* and IV, 84. The *commen.* takes रत्न as 'picked, choice, select.' Why should not the word be taken in its ordinary sense 'jewel' since the earth is so frequently spoken of as the 'yielder of jewels.'

*Trans.*—When he (Vajranābha) had gone to Heaven which had been secured by meritorious deeds—this earth, the holder of treasures bounded by the ocean waited with choice presents gained from mines on his son Shankhanā who had rooted out his enemies.

23. हरिदश्वामा—हरिदश्वस्य (see III, 22) इव धाम (lustre VI, 3)

यस्य सः विश्वं—see XI, 64. प्रपेदे—see XI, 7. अश्विरूपः—one who had the form of the Ashwinis, i. e. who had the beauty of those twin demi-gods. These Ashwini-kumâras are described in the Rigveda, says Pandit, as young and beautiful, honey-hued and of a golden brilliancy. वेलातटेषु—'on the shore of the sea'; see IV, 44. पुराचिदः—'those who are conversant with bygone history'.

*Trans:*—On his demise his son who had a lustre like that of the sun, and who had the form of the Ashwinis, ascended the throne of his father. Those familiar with legendary lore named him Vyushitâshva on account of his having quartered his soldiery and horses on the sea-beach.

24. विश्वेश्वरं—विश्वस्य ईश्वरः सः (see V, 39 the ruler of the Universe). I do not know why the *commen.* particularly mentions the deity in the temple at Benares, although it is a fact that the Kâshivishveshvara is a widely known one. तेन ईश्वरेण—By the king व्युषिताश्व. (ईश्वरः = ईशित्वं शीलमस्य इति by श्लेशभासपिसकसो वरच् Pd. III, ii, 175 the affix वरच् comes, in the sense of 'the agent having such a habit' etc., after the verbs स्वा, ईश, भास्, पित् and कच् to go. पातुं सहः—capable of protecting, see *commen.* विश्वसखः—विश्वस्य सखा विश्वसखः; the word सखिच् at the end of a comp. becomes सख. विश्वंभरा—the earth, विश्वं विभर्ति असी (By Pd. III, ii, 46 संज्ञायां भृतवृजिधारिसहितपिदमः the affix खच् comes after the verbs भृ, त्, वृ, जि, धृ, सह्, तप् and दम् when the compound word to be so formed denotes a name. विश्वंभरोऽव्युते शक्रे पुंसि, विश्वंभरामुवि. विजज्ञे—gave birth to. The sūtra Pd. V, ii, 12 referred to by the *commen.* lays down the rule that the affix ख् comes after the word समांसमां in the sense of 'who bears in the womb.' He says विजायते means गर्भं धारयति. According to others the aphorism means "the affix comes in the sense of 'who gives birth to' or 'gets a young one.'"

*Trans:*—Having adored the controller of the Universe (Vishveshvara) [there] was brought forth his own self by Vyushitâshva in the form of a son named Vishvasaha who was the friend of the world and was capable of taking care of the whole world.

25. हिरण्याक्षरिपोः अंशे—Hiranyâksha is a demon who was destroyed by Vishṇu in his boar-incarnation; hence हिरण्यस्य रिपुः is Vishṇu. His अंश (portion) is frequently spoken of throughout the poem in reference to the several rulers probably on the notion that 'kings are divine' a notion which was held even by the kings of England at one time. नयज्ञः—one well-versed in politics. द्विषां—a subjective genitive here. सुतरां—see VII, 21. सानिलः—अनिलेन सह accompanied by the wind. हिरण्यरेता—Fire. 'हिरण्यरेता द्रुतमुद्रहनः' *Amara.* हिरण्यं रेतः यस्य सः from the Shruti 'अग्नेरपत्नं प्रथमं सुवर्णम्.'

*Trans:*—When a son named Hiranyanābha, a portion of the enemy of Hiranyāksha, had been born to him (Vishvasaha) who was well-versed in politics he became unbearable to his enemies just as fire accompanied by wind becomes unbearable to the trees.

26. पिता—refers to Visvasaha the father of Hiranyanābha. अनृणः—नास्ति ऋणं यस्य सः one who has no further debt to discharge. It is a general notion that the ancestors must regularly receive water and food from their descendants and when a son is born he gives these, hence the birth of a son is viewed as a discharge of debt. अनन्तानि सुखानि—eternal; नास्ति अन्तः येषां तानि which had no end, hence interminable, everlasting. सुखानि—These are not possible in this world according to Hindu ideas but only obtainable through *Moksha*. लिप्सुः—लभ्युं इच्छुः one desirous of obtaining; see V, 64. आज्ञावाहुं—see XVI, 84. कृती—(1) one who had discharged his duty, hence, successful; see XII, 64; (2) blessed, fortunate; see XI, 29, XIX, 14; (3) good, pious. बल्कलवान्—बल्कलानि सन्ति अस्य इति मत्तु—one clothed in bark-garments; one entering upon the fourth stage of worldly existence. Among the Hindus there are four Ashramas or stage of worldly which वानप्रस्थ is the last when a man retires from the world and betakes himself to contemplation of final beatitude; see V, 19 and X, 22.

*Trans:*—Vishvasaha, who now considered himself released from the debt of his ancestors and therefore fortunate, being in the last part of his life (and) desirous of securing everlasting happiness made his son Hiranyanābha whose arms reached his knees the ruler and himself became clothed in bark-garments.

27. कौसल्य—Son of Hiranyanābha. उत्तरकोसलानां—see III, 5; XVIII, 7. पतङ्गान्वयभूषणस्य—पतङ्गस्य (सूर्यस्य; 'पतङ्गः बलभे शालीप्रभेदे पक्षि-सूर्ययोः' *Medi.*) अन्वयः (race family; see I. 12); तस्य भूषणः (see VI, 8), तस्य agrees with पत्युः. औरसः—see XVI, 88. सोमसुतः—also agrees with पत्युः—सोमसुत् 'one who had expressed the Soma juice,' hence, a sacrificer, since the Soma juice has to be extracted in the performance of a sacrifice. The word सोमसुत् is formed, according to the Sutra III, ii, 90 quoted by *commen.*, by the addition of विप् after the verb सु 'to distil' with the sense of the past tense when the word सोम in the *accus.* is in compound. सोम = the moon.

*Trans:*—Of him—who was the ruler of Northern Kosala, who was the ornament of the solar race and who had extracted the Soma juice—there was born a legitimate son named Kausalya who was a second moon as it were, and [therefore] 'the delight' to the eyes [of the beholder].

28. आब्रह्मसर्भं—see I, 5 for the Avyayibhāva compound; or ब्रह्मणः सर्भा ब्रह्मसर्भं by सर्भा राजमनुष्यपूर्वा *Pā.* II, iv, 23 whereby a Tatpurusha

compound ending with the word समा (a court) is neuter provided that it is preceded by a word synonymous with the word राजा, or by a word denoting a non-human being as इन्द्रसभम् the king's court, ईश्वरसभम् Lord's court; but in राजसभा the word is not neuter; for synonyms of राजा are only to be taken and not the word-form राजा; so also रक्षःसभम् or पिशाचसभम् for the word 'non-human' has a technical significance here *viz.* रक्षस् or पिशाच are non-human; (but we have काष्ठसभा or देवदत्तसभा) and similarly ब्रह्मसभं, ब्रह्मसभं मर्यादीकृत आब्रह्मसभम्. प्रकाशः well-known, celebrated, agrees with सः (Kausalya). ब्रह्मभूयं—ब्रह्मणः भावः ब्रह्मभूयं. By *Pā.* III, i, 107 the affix क्यप् is employed to denote भाव or condition after the root भू 'to be' in construction with a case-inflected word as its उपपद and when used without a preposition—a condition that becomes united with Brahman. ब्रह्मिष्ठम्—name of the son of Kausalya. ब्रह्मिष्ठं—one well-versed in metaphysics—प्रकृष्टं ब्रह्मवान्. The word is formed by विन्मतोर्लुक् *Pā.* VI, iii, 65 and नस्तद्धिते: *Pā.* VI, iv, 144. By the first the affixes विन् and मत् are लुक्—elided when इहन् and ईयसुन् follow; and by the second Sutra the final न् with the vowel that precedes it of the stem भ is elided before a Taddhita affix. स्वतनु-प्रसूतम्—*lit.* the sprout of his own body *i. e.* the son.

*Trans:*—The King (Kausalya) who was celebrated by his fame as far as the court of Brahmā went to the condition in which there is all Brahman after having installed in his own duty his son Brahmiṣṭha who was well-versed in metaphysics.

29. कुलापीडनभे—कुलस आपीडः (a chaplet, garland *cf.* चूडापीडकपाल-संकुलालम्बन्दाकिनी *Mā. Mā.* I, 2; then 'a crest-jewel.'): कुलापीडेन सदृशः कु० निभाः तस्मिन्. (The word निभ is always used as the last member of a compound 'त्युत्तरपदे त्वमी । निभसंकाशनीकाशप्रतीकाशोपमादयाः *Amara*). विपीडन्—*an adverb.* compound. 'Without harassing the subjects'. महीं शासती—see *Shā.* I, p. 36 l. 4. शासनाङ्गाम्—marked by [impressions of] the command, see XI, 65 for the use of अङ्ग at the end of a compound. सुप्र-जसि—*Loca. sing.* of सुप्रजस् *i. e.* one having a good son. The affix असिच् invariably comes after प्रजा and मेधा when the particles नन्, सु and दुस् precede them. आनन्दं ह्लाद्यः—आनन्दजलेन आविले (see XIII, 36) अक्षिणी यासं ताः.

*Trans:*—While the lord of the people who was like a crest-chaplet to his family and who had a good son was properly ruling without any oppression, the earth which bore impressions of his mandates and the people with their eyes be-dimmed with tears of joy manifested contentment.

30. पात्रीकृतारमा—(see *Shā.* V, 20) न पात्रं अपात्रं, अपात्रं पात्रं सम्पद्यमानः पात्रीकृतः, a च्वि formation; पात्रीकृतः आत्मा येन सः. पुत्रिणां—see I, 91, XVIII, II. पुत्रः name of the son of Bramhiṣṭha. अग्रसंख्याम्—अग्र चासी संख्या च, तां first rank. तं—refers to the father.

*Trans:*—A son named Putra having eyes resembling a lotus-leaf, and who had made himself worthy by serving his father and who had the distinct beauty of the Garuda-bannered god ( i. e. Vishṇu ) made his father take the first position among those blessed with good sons.

31. वंशस्थितिम्—वंशस्य स्थितिः तां = the existence ( continuance ) of the race. वंशकरेण—By one who makes i. e. keeps up the line of the family. संभाष्य—lit. causing to be; hence, 'making sure'. उपस्पृशन्—bathing. स्पर्शलौक्यः agrees with सः—स्पर्श is usually understood to mean 'the sense of touch'; here, however, it means 'anything perceptible by the senses' as explained by *commen.* निवृत्तलौक्यः = see VII, 61 and XVI, 76; and for *comp.* see *commen.* त्रिपुष्करेषु—पुष्करः = a lake, a pool; it is the name of a sacred bathing place near Ajmere, but here it is used in the first or a more general sense. 'पुष्कर... तीर्थैपि विशेवयोः' *Amar.* What these three Tirthas are particularly intended by the poet cannot be definitely said, though it looks he probably means Haridvar, Benares and Rāmeshwar. उपस्पृशन्—see V, 59. त्रिदशत्वं—the celestial state.

*Trans:*—He who kept himself away from the enjoyment of the objects of senses and who was therefore to be the associate of Indra made himself sure about the continuance of his family through him the continuer of it and got to the condition of the Tridashas ( gods ) by bathing in the three Pushkaras.

32. प्रभा० रागं—see *commen.* पुष्पराग = is the stone called 'topaz'. पौष्या तिथौ—on the full moon day of the period when there was the asterism पुष्य. The word पौषी is formed by the use of the *instru.* according to *Pā.* IV, ii, 3 quoted in *commen.*, whereby the affix अण comes after a word in the instrumental case in construction, which is the name of a lunar mansion, to signify a time connected with the asterism; and the feminine is formed by the affix डीप् after a nominal stem by *Pā.* IV, I, 15. Likewise पुष्यः is formed irregularly by *Pā.* III, i, 116 पुष्यतिथौ नक्षत्रे, by the addition of क्यप्—पुष्यन्त्यसिन्नर्था इति पुष्यः i. e. things are matured or developed under the influence of this star. When the word is not the name of an asterism the forms are पोषण and लेषन 'nourishing' and 'accomplishing' respectively.

*Trans:*—His wife gave birth to a son named Pushya, who eclipsed with his lustre the jewel topaz, on the Paushya day ( the day on which is seen the moon in the Pushya mansion ). On his rising in power like a second Pushya asterism the people enjoyed full prosperity.

33. महच्छ्रः—महती इच्छा यस्य सः one who has a high aspiration. परिकीर्ये—Having delivered, having handed over; from परिकृ 6th *Ubha.* मनीषिणे—see I, 11. जैमिनये—Jaimini was a pupil of Vyās and teacher of the Sāma Veda. अर्पितात्मा—अर्पितः आत्मा येन सः one who has given up his mind. सयोगात् तस्मात्—From him who had practised and was familiar with Yoga. अजन्मने *dative sing.* of अजन्मन् न जन्म यसिन् सः, तस्यै. final beatitude; no further birth.

*Trans:*—Having transferred the sovereignty of the earth to his son that individual whose heart was set on great things, devoted himself to the great sage Jaimini. This individual who was afraid of mundane existence secured immunity from it and acquired the yoga life by studying yoga from him (that sage) who was proficient in it.

34. ततःपरम्—see IX, 5. तत्प्रभवः—a *Bahu*, compound agreeing with ध्रुवसंधि. प्रवेदे—gained. ध्रुवोपमेयः—who is fit to be compared to Dhruva or the pole-star. सत्यसंधे—in him who was true to his word, see XIV, 52. संधिः = peace; this is one of the six expedients in politics. For a full account of them see *Hi*. IV, 106–25. ध्रुवः—the topmost and firm.

*Trans:*—Thereafter Dhruvasandhi whose father was Pushya and who was comparable to the Dhruva-star gained the [sovereignty of the] earth—that Dhruvasandhi who was true to his word and in whom the peaceful policy towards the enemies who submitted themselves to him, was of a very high order.

35. सुदर्शनाख्ये—While he whose name was सुदर्शन i. e. he whose appearance was good; hence the beautiful one. दर्शाद्दर्शने—*adjectival clause* agreeing with the preceding—दर्शस्य (दर्श = अमावास्या 'एकत्रस्थितचन्द्रा-कंदर्शनात् दर्श इति उच्यते.') अत्ययः (disappearance); तस्य इन्दुः, तस्य इव प्रियं दर्शनं (appearance) यस्य सः. मृगयाताक्षः—मृगस्य इव आयते अक्षिणी यस्य सः one whose eyes were long like those of the deer. This similarity has been so very frequently spoken of in Sanskrit literature that it has become quite a proverbial expression. The change of अक्षिन् to अक्ष् at the end of a compound may also be noted. मृगयाविहारी—मृगयायां विहरत्यसौ इति = one who takes delight in sport.

*Trans:*—He who was a lion among men, whose eyes were long like those of the deer, and who was fond of the chase came by his death from a lion while his son named Sudarshana, whose countenance was like that of the moon at the conclusion of the dark fortnight, was yet a child.

36. स्वर्गामिनः—of him who had gone to Heaven. It may be mentioned that the form स्वर्गामिणः is also permissible by प्रतिपदिकान्तनु-न्विभक्तित्त्वं च *Pd.* VIII, iv, 11. i. e. "ज is substituted for न् when it stands at the end of a Nominal-Stem or is the augment नुम् or is न् of the case suffix. ऐकमत्यात्—एका चासी मतिश्च; एकमतेः भावः ऐकमत्यं, तस्मात्. असात्यवर्गः—अमा अन्तिकसहाययोः by the *Vartika* 'अनेहकत्रसिन्नेष्व एव' on *Pd.* IV, ii, 104; since a minister is a constant adviser of the King. विधिवत्—see X, 45.

*Trans:*—The body of ministers of him who had gone to heaven on beholding the subjects to be in a deplorable condition for want of a master, made with a unanimous mind, him who was the only thread (continuing link) of the race, the lord of Sâketa (Ayodhyâ).

37. अप्रीढनरेन्द्रम्—नराणां इन्द्रः a ruler, a king; न प्रीढः अप्रीढः inexperienced; अप्रीढः नरेन्द्रः यस्मिन् तत्. नवेन्दुनां—नवश्रासी इन्दुश्च नवेन्दुः does not signify a newly arisen moon but the moon on the first day after Amāvāsyā, called प्रतिपच्चन्द्र.

*Trans:*—That family of Raghu with the young king was comparable to the sky having the new moon in it, or to a wood having a single young lion in it, or to water having a solitary unblossomed lotus.

38. संभावितः—put down, marked out, considered. मौलिपरिग्रहात्—on account of having assumed the crown. The reading मौल (body of old respected ministers see XII, 12; XIV, 10) instead of मौलि makes a better sense and has been adopted by no less than four commentators. It is only a prudent king that allows his father's ministers or advisers to continue in office; otherwise generally we find new advisers and councillors in power on the accession of a new king. पितुरेव तुल्यः—note the use of the *genā*: with तुल्य showing comparison by *Pd.* II, iii, 72. तुल्यधैरतुलोपमाभ्यां तृतीयान्यतरस्यां. पुरोवातं—wind carrying you forward; a favourable wind.

*Trans:*—On account of his being surrounded by hereditary ministers he was looked upon as [ likely ] to be similar to his father (i. e. following his father in the work of administration): a cloud of the size of a young elephant on gaining a favourable wind is noticed going through all quarters.

39. अधिहस्ति—हस्ति अधि on an elephant (an अव्ययीभाव comp.) आधोरणालम्बितं—आधोरणेन (see V, 48; VII, 46) आलम्बितः supported by a rider. The prince being only six years of age, was too young to go on unassisted; hence I apply the expression to तं instead of to अद्यवेशं—as has been done by the *commen.* अद्यवेशम्—अद्यः (best, remarkable, see III, 27, 46) वेष्टः (dress) यस्य सः, तम्. पद्मर्षदेशीयम्—see *commen.*: and note on कुमारकल्पे V, 36.

*Trans:*—Although he (Sudarshana) was only bordering on six years and dressed in excellent garments, was passing along the royal road on an elephant, supported by the rider yet he was gazed at by the citizens with the same respect that was shown to his father.

40. कामं—is to be taken either in the sense of (1) 'completely'; or (2) 'granted', see II, 43; IV, 13; VI, 23. पैतृकस्य—see VIII, 6. प्रतिपूरणाय नाकल्पत—not being fit for filling up, note the *idio.* use of the *dative* with क्त्वा 1st. conj. Atm., cf. कल्पसे रक्षणाय *Shā.* V, 8. तेजोमहिम्ना—तेजसः महिमा, तेन by the power of brightness; by the force of his grandeur. आवृताःसा—He whose whole body was covered. आवृतः आत्मा (body; see I, 14) यस्य सः. There are three readings worth considering in place of आवृताःसा; one is आवृताःनं = up to the very canopy of the throne; the other is आचितेन = accumulated; and the third is आयतेन = spread out.

*Trans:*—He could not completely fill up the whole throne ( being himself too small in size ) yet he occupied it by his whole body being invested with a golden bright hallow.

41. तपनीचपीठम्—golden foot-stool; see VI, 15. प्रसिद्धैः may also be rendered as 'adorned, decorated.'

*Trans:*—Hence it was ( i. e. on account of his dazzling glory ) that princes with their decorated crowns saluted his [ tiny ] feet smeared over with the lac-dye and which only hanging out a little were not able to reach the golden foot-stool.

42. महानीलः—the sapphire. By the Sūtra सम्महत्परमोक्त्याः पूज्यमानैः Pd. II, i, 61 the words सत्, महत्, परम, उत्तम, उक्तुष्ट are compounded with the words denoting the person deserving of respect; and the compound is a Tatpuruṣa. प्रतीतः—well-known, see XIII, 53. अल्पप्रमाणे—अल्पं प्रमाणं ( size ) यस्य सः one that is small sized.

*Trans:*—Just as the name Mahānila is not false (inappropriate) in the case of the sapphire though it be small-sized, so the expression Mahārāja was rightly applied to that prince though he was a mere child.

43. चामर—the fly-flapper made of the bushy tuft of the tail of the wild bull. Along with the white umbrella the *Chāmara* is an insignia of royalty. काकपक्ष—see III, 28; XI, 1. Princes have five locks of hair. अर्णवानाम्—see I, 16. विवादः an order, command. वेलासु—see I, 30. चस्खाल—was not disobeyed, or violated e. g. देवस्य शासनं कथं पौरेषु स्वलिभ्यति Mu. III.

*Trans:*—The order that issued from that mouth on the cheeks of which were waving side-locks of hair of that prince on whose sides were waving the *chamarees* never stumbled down (neglected) even on the shores of the oceans.

44. निर्वृत्तबन्धे—निर्वृत्तः put on, from निर्वृत् to perform, to finish. जाम्बूनद = gold, from the idea that the metal is found in the bed of the river जाम्बू. पट्टबन्ध = lit. a strip; hence, 'a fillet.' स्मेरमुखः—स्मेरं मुखं यस्य सः he who had a smiling face. The word is formed by नमिक्त्वि etc. Pd. III, ii, 167, by the addition of र in the sense of 'the agent having such a habit' etc. तेन refers to the तिलक.

*Trans:*—He who bore a spot-mark put on the forehead that was encircled by a golden fillet, and who had a smiling face made the faces of the wives of the enemies devoid of that very mark.

45. शिरीः—compare शिरीषपुष्पाधिकसौकुमार्यौ दाहू Ku. I, 41. अनुभावात्—on account of prowess cf. महानुभावोऽयमवेदि मया Ki. I, 8. विभरतिबभूव—the *commen.* refers to Pd. III, 1, 39 which lays down that the Periphrastic Perfect is optionally formed in the case of the roots नी, ही, वृ, and हु. धरिभ्याः धुरम्—see I, 34; IX, 69; VI, 78.

*Trans:*—He who had a tenderness of limbs surpassing the Shirisha flowers felt pain even by the decoration: he, however, on account of his prowess was able to bear the excessive burden of the yoke of the earth ( the trouble of governing it ).

46. अक्षरभूमिकायां—on a slate, on a writing-tablet. न्यस्ताक्षरा लिपिं—the alphabet written down letter by letter *cf.* न्यस्ताक्षरा धातुरसेन *cf.* *Ku.* I, 35; for लिपि see VII, 28. कात्स्न्येन—completely. श्रुतवृद्ध-योगात्—श्रुताः (learned) च ते वृद्धाः च तेषां योगात् by the association with the learned elders. दण्डनीतिः—दण्डं नयति दण्ड्यान् प्रति प्रापयति इति किञ्च or दण्डः नीयते अनया इति दण्डनीतिः of the system of civil and military administration. उपायुक्त—Enjoyed; reaped the full benefit of.

*Trans:*—No sooner had he ( Sudarshana ) made himself familiar with the alphabets written on the board than he gained the full fruit of the system of administration of justice through the company of learned old men.

47. अपर्याप्तभागा—अपर्याप्तः (न पर्याप्तः not gained, *cf.* अबकाशो न पर्याप्तस्तव बाहुल्यान्तरे *Kavya.* I ) निवेशश्च भागः यस्याः साः. प्रौढीभविष्यन्तं—a vivification. उदीक्षमाणा—expecting; waiting for. ञ्छलेन—see VI, 54. The idea of royal grandeur is figuratively always spoken of by Sanskrit poets in a style which is not a very agreeable one in these days; especially that of speaking of her as a harlot, of an excessively fickle and unsteady disposition, see *Mu.* II, 12.

*Trans:*—The Goddess of prosperity not finding enough space to recline on his breast [ and therefore ] eagerly waiting to see him develop into full growth, being ashamed [ of her conduct ] embraced him as it were by the guise of the shade of the regal parasol.

48. अनभुवानेन—see *commen.*; not obtaining. अबद्धञ्छान्छनेन—see *commen.* and XVI, 84 and *Shd.* I, 8. खड्गत्सरुः—the hilt of the sword.

*Trans:*—The earth was protected by his arm which had not yet gained the propriety of being compared to a yoke, which was destitute of the mark of a scar of the bow-string, and which had not yet touched the hilt of a sword.

49. *Trans:*—As time went on not only did the limbs of his body gain increase in size but his hereditary traits too which were delightful to the people, and which small as they were at the commencement attained full development.

50. पूर्वोपाराः—पूर्वाणि च तानि जन्मान्तराणि; तेषु दृष्टं पारं यासां ताः refers to विद्याः *lit.* whose other side had been seen by him in former existences. अङ्गेशकरः—ङ्गेशं करोतीति ङ्गेशकरः, न ङ्गेशकरः अङ्गेशकरः. त्रिवर्ग—*is* of course धर्म, अर्थ, काम; तेषां अधिगमः attainment. तिस्रः विद्याः the three knowledges are mentioned in *commen.*, which see. जग्राह विद्याः *cf.* अस्परिहोभिर्बहुवर्गमग्ना

जग्राह विद्याः स्वकलानुरूपाः *Buddha* II, 24. प्रकृतीः—'subjects' as used elsewhere is better than taking it in the sense of 'ministry'.

*Trans*:—He, who had seen the other side [of the departments of knowledge],—still recollecting the same, was no [source of] trouble to his teachers; he mastered the three sciences—which were the basis for the gaining of the three objects of existence, and also brought under control the subjects who had come under his sway from his father.

51. व्यूह—stretching out. उत्तरार्ध—upper half. अक्षेपु विनीयमानः—one who was being conducted through a course of training in archery.

*Trans*:—While being trained in the course of the art of wielding weapons he shone brightly (he looked graceful) as he stood with the upper part of his body slightly stretched forward, the hair of the head formed into an erect knot, the right knee bent down and with the arrow put to the bow and drawn up to the tip of the ear.

52. The picture in this stanza is a highly wrought one. अय—Now; see I, 35. नेत्रनिर्वेशनीयं—नेत्रैः निर्वेश्यु (to enjoy, see IX, 36; XVIII, 3) योग्यं fit to be enjoyed by the eyes. It may be mentioned that the eyes of young women are compared to black bees which go about from flower to flower in search of honey. This idea kept in mind will bring out the beauty of the simile. मनसिजतरुपुष्पं—the flower of the tree in the form of the god of Love; compare: *Mālavī*: IV, 1. रागाबन्धप्रवालम्—रागस्य बन्धः (a continuity or manifestation of love) स एव प्रवालः यस्य तत्. अकृतकविधि—(कृतक = artificial); न कृतकः अकृतकः (unartificial) विधिः यस्य तत्. सर्वाङ्गीणं—pervading the whole body. The addition of the affix ईन् in the sense of 'that which pervades the whole' comes after the words पयि, अङ्ग, कर्मन्, पत्र, and पात्र preceded by सर्व, being in the 2nd case in construction, by *Pā.* V, ii, 7 quoted in *commen.* आकल्पजातं—आकल्पानां (of ornaments see XVII, 22) जातं (collection see V, 1). आद्यं—pre-eminent, unparalleled see I, II).

*Trans*:—Now she reached youth—the unparalleled condition of life for enjoyment—which was the honey to be enjoyed by the eyes of women, which was as it were the flower—of the tree in the form of the god of Love,—which had foliage in the form of a continuity of love and had a collection of decoration arranged in a manner which was not artificial and which covered all the parts of his body.

53. प्रतिकृतिरचनाभ्यः—Than the arrangement of images, likenesses. For प्रतिकृति see VIII, 91. दूति—*दूति*—a female messenger. In Indian palaces a *Dūti* plays a very important part.

*Trans*:—Princesses—even more handsome than their likenesses presented by ladies of the royal house-hold who had been brought by ministers desirous of securing a pure progeny—gained a higher position than the two *viz.* the Goddess of glory and the Earth, who had been at first espoused by the young prince.